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THE

MISSIONARY MAGAZINE.



THE OFFERING A HUMAN SACRIFICE IN TAHITI.

THE Rev. H. Nott, in forwarding to the Editor an account of this sanguinary part of the former Paganism of Tahiti, writes as follows:—

“ I am happy to furnish you with some account of the human sacrifices formerly offered by the South Sea Islanders, and of the deities to whom those sacrifices were presented. In doing so, I speak only of the Georgian and Society Islands, where I resided so many years.

“ The gods of the South Sea Islands were numerous, inhabiting the air, the earth, and the sea. The albatross, the heron bird, the dove, and the swallow, the dog, the rat, the lizard, and the centipede, the daring shark and the terror-striking sword-fish, with a multitude of smaller fishes, were deified by the Tahitians. But the god Oro was the chief object of their dread: and him they endeavoured to propitiate by human sacrifices.

“ As to the persons selected for this sanguinary and inhuman rite, the choice never fell upon females, who were regarded as *common*; but the males, being considered *sacred*, were therefore deemed eligible. The commission of a crime, either against the king or any of the deities, did not necessarily expose a man to the danger of being made a victim, and though it might involve the forfeiture of his life, the body could not be presented as a sacrifice. The victims were, in fact, selected out of certain *districts* and *families* set apart for that purpose. The first were called *Fenua tapu*—devoted districts; the second, *Fetü tapu*—devoted families; and whenever an individual from any of those districts and families was killed for sacrifice, that district and family thenceforth were looked upon as *devoted*, and every *male* among them felt himself to be in danger every hour, when any public ceremonies were celebrating. The occasion, on which human sacrifices were offered, was generally the performance of some public religious ceremony, as the inauguration of their kings, or of their god *Oro*, when some new name or office was conferred. When any ceremony of this kind was in contemplation, it was always published a long time beforehand, sometimes for several years—and then those who knew they were in danger would often remove to a neighbouring island, and wait till the ceremonies were over, thus hoping to escape; but their hopes were generally in vain. If they escaped one ceremony, they would be sure to fall in the next; and though they fled from one island to another, yet when the same kind of ceremony took place in the latter, they were equally as liable to fall there as any where else. Indeed there was no sure refuge, but by going to some island where human sacrifices were not offered at all. No atonement could be made, or substitute provided, to procure an acquittal, or even a suspension, excepting for a short time, until another sacrifice was required.

“ There were, however, two methods by which an intended victim might *probably*, though not *certainly* escape; the one, by becoming peculiarly active and vigilant in war, in the destruction of the king's enemies, especially chiefs or men of high rank. This, in common cases, would be sure to procure favour, esteem, and preferment, but would be no certain exemption from falling a victim in future years. The other was the commission of some act of peculiar enormity. An instance of this sort took place about the time of the arrival of the ship *Duff* at Tahiti. The person I now refer to was intended for a sacrifice, but, in order to prevent it, he killed *his own brother* as a substitute; and his horrid act succeeded; for as soon as the king regent (Vairatoa, the father of Pomare the Second) heard of it, he said, ‘ Ah, he is seeking for preferment, and ought to have it,’ and ordered him to be made a chief of one of the districts. In that capacity he remained till the change took place, which saved him and many others from destruction. The Lord had found a rascal. This man, with the rest of his countrymen, embraced Christianity, was baptised, became a deacon of a church, and lived and died in the faith and hope of the Gospel.

“ Some of our own servants fell victims to this horrid custom; and one of the king's own servants was slain by being thrust through with a spear, and presented to their god Oro, as an atonement for an indignity lately offered to the god by the king's people. This poor fellow, before he was well dead, and his blood still flowing, was brought and laid down on the beach close by the king's house, where I was then standing.

“ When some of the Tahitians first embraced Christianity, and the king, with a band of his faithful adherents, was in exile at the neighbouring island of Moorea, the idolatrous party

made it a point to look out for the *Bure Atua*, the worshippers of God, for sacrifice; and one man was shot in the district of *Faa*, but escaped, the ball having only passed through the fleshy part of his thigh. One of our servants, who had been long marked out as a sacrifice, and for whose life we had interceded with the king, still expecting to escape, remained in the district until he was shot by the idolaters, and became a sacrifice to Oro; had he come over to Moorea, he would have been perfectly safe, the king having then become a Christian. Another poor fellow, who seemed to be aware of his doom, escaped to the mountains, but the searchers finding him, desired him to come down with them, saying he should not be hurt; but that was only to save themselves the trouble of carrying him down when he was dead. He replied, 'I know your object; but though you may kill me so far as it respects my body, yet you cannot reach my soul; that is safe: Jehovah is my God, and he will save me.'

"Many victims of this description have been before my eyes, but I cannot now remember them distinctly; one, however, who was providentially saved, I will mention. Tetoofa, the king or principal chief of the south-west end of Tahiti, took a voyage to the Leeward Islands, not many years before we arrived in the ship *Duff*, and on returning in *Mareva areoi*, (or fleet of canoes belonging to the *Areoi*,) was overtaken by a gale of wind, which drove the fleet back again, and they could not reach either Tahiti, for which island they were bound, or the Leeward Islands, from whence they came; but were all scattered and lost, except Tetoofa and his crew. As they were drifting away before the wind, which in general is easterly or E. S. E. in those seas, it became a matter for their consideration, how, in case they should fall in with any island, drift on the reef, and their canoes be broken to pieces, they should be able to repair it so as to be able to get back to Tahiti. After some days had elapsed, to their no small joy they discovered an island, which is now called *Howe's Island*; but, well aware that they must run upon it from the windward side, the difficulty which they had anticipated still remained; however, they got on shore, and were thus far safe, but their canoe was a complete wreck.

"The difficulty of repairing their canoe, so as to be able to return to Tahiti, was well understood by one part of the crew, though perhaps not by the other: they had lost their stone adzes, and had no *fao*, viz., an instrument to bore or make holes in the planks of the canoe, so as to lash or tie them together. This *fao* was always made of the leg-bone of a man, and in order to obtain a bone, hard and well-adapted for the purpose, they would always choose a rough curly-headed man, as in their opinion his bones were harder than others. A person of this description was marked out, and it was intended that he should be sacrificed, not only for the purpose of obtaining a bone suitable for a gouge, but also to propitiate their god, that he might give them a safe passage. But while they were gazing about them, and expecting that orders would soon be privately given for them to despatch the appointed victim, they saw pieces of wood lying on the reef, and, on close examination, found they were part of a *pahi papua*, or foreign ship, that had been wrecked. In one of the beams or spars they discovered a bolt or large spike-nail, which they said was an *aori*, broke the wood to pieces so as to get it out, and soon perceived that it was sufficiently hard to answer the purpose of a gouge, thus superseding the necessity of killing one of their party, in order to obtain such an instrument. This was immediately reported to the chief, and all were glad that they had now a prospect of getting a vessel that would enable them to return to the island from whence they had drifted, whenever a toerau, or westerly wind, should set in.

"After sharpening the spike-nail, they succeeded in accomplishing their work; and ultimately a favourable wind setting in, they soon after reached the island of Tahiti. Thus the poor man, who was condemned to be sacrificed, escaped. The spike which they used instead of the bone of his leg, was the first piece of iron the natives ever saw.

"The sacrifices are generally procured under the veil of darkness, though sometimes the deed is perpetrated at noon-day. Perhaps some chief, marching with the unsuspecting

victim in the same army, and exposed to the same dangers, may treacherously and privately give the signal to some of his numerous retinue to despatch him, *ei maa na Oro, to be food for Oro*. The poor fellow is immediately shot, or knocked down with a club, or run through with a spear, while marching against the common enemy. Or, it may be, the appointed victim is sleeping, either at his own house or at the house of some friend; an individual, who seems to be inquiring for him, asks if such an one is there, and, being answered in the affirmative, leaves word with him, saying, 'The chief has desired me to tell you to come to his house, he has something to say to you. The messenger returns, or appears to return, but the poor man no sooner attempts to go out than several spears are run through his body. Or the inquiry is made in disguise, and apparently respecting a different object. The person in quest of a man for sacrifice may privately ask some chief to whom he is sent for that purpose, *Aita a oe e hue pararii e vai nei?* Have you no broken calabash lying about your premises? The person inquired of may reply, *Aita roa o o nei*, there is nothing of the kind here; or, rather, there is no suitable person here. The chief may answer in the affirmative and say, *Tei, tei te hue pape*; that is, A suitable person is here, and he is gone for a calabash of water. This would immediately point out the person, and the searchers might watch their opportunity to despatch him, as soon as, or in any way they pleased. Immediately, the whole of that person's family, and of the particular part of the district to which he belonged, would be looked upon as devoted to be sacrificed.

"As to the purposes for which they were offered, it was to deprecate the anger, or procure the pardon or remission of some sin; not of sin *as such*, but of the sin or offence of the superior chief, which it was supposed he had committed in the performance of some act, or in the omission or disregard of some ceremony which ought to have been performed. Another purpose was to effect a reconciliation between the king and the deity; also, to procure the god's assistance in war, that they might obtain a victory over their enemies; another was, to procure health to the king when in sickness, which was always attributed to some neglect in the ceremonies of their worship.

"As to the manner of offering human sacrifices, let it be observed, that they were never offered on an altar, but either buried in the ground, or hung upon a tree for a while, to be buried afterwards; sometimes, when the *Bure Arii* (or prayers for the king) were performing, the eyes were taken out of the head and placed on a leaf, and presented to the king, who, by the action of his mouth, pretended to be eating them, while the priests were performing their prayers, and the drums were beating at their *Maraes*, or places of worship. At this time the *Maro ura*, or red sash,* was worn by the king. Therefore, when the natives wish to assure you that such an one is the real king of the island, he will say, *Ua Arii oia, ua hume i te maro ura, ua ai ite mata taata*; that is, This person has been invested with kingly authority, has worn the red sash, and has eaten the eyes of men.

"The numbers that have been sacrificed are probably not very great, so far as it respects Tahiti, for the custom has not been of any very long standing in that island. I was informed by the king himself, and no person knew better than he did, that the first human sacrifice offered at Tahiti was not many years before the arrival of Captain Wallis; that the Tahitians obtained the custom from Raiatea, where it had been practised for some time before; but that the Tahitians used to make use of the plantain tree, sometimes calling it a *taata*, or *man*. The ceremonies, however, at the performance of which human sacrifices were offered, were in perpetual use, and few months passed in which it could be said that sacrifices were not sought for. Before one ceremony could be ended the natives would count up ten or twenty sacrifices which must be obtained to complete it, and it was no sooner concluded than another was begun.

"And now I have declared to you what my own eyes have seen, and what my own ears have heard: I believe that neither my eyes nor my ears will ever see or hear those things

* A sash, decorated with red feathers.

again. The poor Tahitians were formerly *darkness*, but now they are *light* in the Lord. Satan long succeeded in blinding the minds of those that believed not; but now the light of the glorious Gospel of Christ has beamed forth upon them. May they walk as children of the light!

“About 1816, Tahiti and many of the neighbouring islands embraced the Gospel: all their former superstitions and idolatry were swept away, and not a vestige of them has since appeared.

“When requested to repeat some of their former prayers, or write them down for us, thinking that some useful words might be found in them, it is with difficulty they can be persuaded to do it. They will reply, ‘Can it be right to repeat those prayers over again, now we have abandoned them?’ And when speaking about their former gods they will be sure to apply some opprobrious epithet to them, and say, *Taua varua ino ra o oro*, or, *Taua varua ino ra o raa*, That wicked spirit *oro*, or, That wicked spirit *o raa*.

“This is quite consistent in the Tahitians, with their new profession of the Gospel; but we might also mention something of their stability. Twenty years have now elapsed since they first made a profession, and how many out of the churches of Tahiti have been subjected to church discipline through intemperance chiefly? Not more than one fifth. They have remained steadily and nearly numerically the same, excepting one station, notwithstanding the *cruel* and base usage, chiefly of the Americans, in placing such an almost irresistible temptation before them as that of ardent spirits.

“I am, dear Brother,

“Yours affectionately,

“H. NOTT.”

INTRODUCTION AND SPREAD OF THE GOSPEL IN THE ISLAND OF BORNEO.

(Continued from page 105.)

THE DAYAKS.

THE Dayaks occupy the whole interior of the island, and are distinguished into Upper and Lower; one part of the nation dwelling amongst the hills, the other inhabiting the plains and borders of the large rivers which pour their waters into the sea on the South of Borneo. Those rivers are navigable for ships to a considerable distance from their junction with the sea.

The Dayaks are the aboriginal inhabitants of the country, the name being a general one applied to all the native tribes, however they may differ in language, degree of civilisation, and various other particulars. The distinct tribes are very numerous; one almost on every river. Some of them are tattooed. Far in the interior there are two classes of Dayaks, called “Dayak Parets,” and “Dayak Haits.” The latter are wild, wear no clothes, and have not yet submitted to the Dutch government. They are declared enemies of the Lower Dayaks, and desperate fights consequently take place; their object being to cut off each other’s heads, which the survivors bear in triumph to their houses, and hang them up in the apartments. The value and dignity of a warrior are estimated by the number of heads in his possession.

A Dayak is not permitted to marry the daughter of a warrior without having previously taken one or two human heads. If a young man proposing to marry has not as many heads as the father of the bride demands, he collects his friends, takes a swift boat, leaves his home, and does not return till the number is complete: three or four months frequently elapse before he can thus qualify himself for the marriage state. At funerals the relatives of the deceased also procure fresh heads, in order, as they suppose, to supply their departed friend with slaves in the other world. As soon as a head is procured, mourning terminates; for it is then thought the deceased is happy and satisfied. The Dayaks bury

their dead ; but when the flesh has decayed, they dig up the less perishable bones, and enclose them in a box, which is placed beneath a shed, on four high poles, thus forming a kind of rude monument. They conclude by making a great feast, of which they imagine the soul of the deceased comes to partake ; and during the banquet it is also customary to cut off heads.

The villages of the Lower Dayaks are scattered about on the banks of the rivers : many of them consist of only two or three houses, which are built on wooden posts, having verandahs in front, and are generally large enough to hold from thirty to forty people.

“The Dayaks,” says an English traveller who visited the country in 1827, “are divided into three classes ; one of which does nothing but fabricate arms ; another attends to the culture of paddy, (rice,) making war-dresses and ornaments for the women, digging for gold and diamonds ; the third is composed of the finest men selected for war. These last are marked in a peculiar manner, and have great privileges over all others. The principal occupation of the women is the construction of mats of various colours, which form a considerable article of export from Benjermasin.’”

The domestic animals, chiefly swine, are kept under the houses. There are three ladders to ascend, which are pulled up at night, for the protection of the inmates. The most valuable piece of furniture is an earthen pot or jar, which sometimes costs 1000 rupees when brought from the ancient kingdom of Modjopait, in Java, although such pots do not cost more than two or three rupees at Batavia. A Dayak possessing one or two of these vessels is esteemed by his countrymen a rich and influential person. The garments worn by these people are composed of the bark of trees, beaten and wrought into a kind of cloth. The jackets of the men are variegated with various colours, which produces a singular effect. The rich ornament their arms, from the wrist upwards, with gold rings ; the poor endeavour to imitate them by wearing rings of brass.

The Dayaks generally have no system of religious belief. In some parts of the island, it is said, they adore a Supreme Being, under the name of Dewata, and they appear to have various objects of veneration, consisting of images and figures painted on boards ; and to pay a superstitious regard to birds, especially the hawk, from whose flight and cry they predict future events. They venerate tombs, and believe in the existence of ghosts and genii, to which they make offerings of rice and other eatables. Notwithstanding such indications of the religious principle, it is sufficiently certain that they have no system of religion to which they are strongly attached, or by which they are much influenced ; none that would be any material obstacle to their reception of the true faith.

“The character of the Dayaks has been viewed by Europeans generally through the deceptive medium of a single trait, or rather a single custom. The practice of decapitation so prevalent amongst them, odious and appalling as it is, has no correspondence with the crime of murder in civilised countries. The heads which they obtain constitute their wealth and honour ; they seek for such trophies apparently as more civilised men seek for office and emoluments : the Dayak head hunter cherishes no enmity towards the person whom he kills. They exhibit qualities strongly indicative of mental soil requiring only cultivation to render it valuable. Disposed to be peaceful and industrious, a more intimate acquaintance with Europeans would no doubt soon cause them to abandon a practice, which appears to be the vice rather of custom and of fashion than of character. To the Christian and the Missionary, they are the most hopeful and interesting people in Borneo ; and a circumstance decidedly favourable is, that they have no established religion, nor has their intercourse with vicious foreigners hitherto prejudiced their minds against the truth.’”

The details, sent by Mr. Medhurst, of the Mission of Mr. Barenstein and Lucas Monton to a nation as yet so little known to the Christian world as the Dayaks of Borneo, will excite, we have no doubt, strong and peculiar interest from the striking and moral character of the events which transpired, sacred gratitude on account of the results, affording,

as they do, decided encouragement to the churches of Christ to send the message of reconciliation and peace in a more liberal measure to those fresh claimants on their zeal and benevolence.

The narrative thus proceeds :—

July 14.—The travellers set off from Benjarmasin, for the country of the Dayaks, on board a prow with thirteen men, and the same evening arrived at the village of Marabaan, where Lieut. Schultens commanded a fort, with a company of soldiers under his command. Here they distributed a few tracts, and proceeded on their journey until they arrived on the borders of the Dayak country. Next morning they entered some of the Dayak huts, and called on the son of the chief, named Raden Tuak, who requested to have a spelling-book, as he wanted, he said, to learn a little, in order that he might better understand the religion of Jesus. They then went in their boat from one village to another, among the Dayaks, who were very glad to receive them, and to listen to their discourse on Divine things, saying, "This is the true doctrine, and suits us better than the teaching of the Mohammedans, which we do not understand." Those of the Dayaks who understood the Malay language well, appeared perfectly astonished when they heard the Missionaries speak of God and Christ, and heaven and hell, and seemed as men just awaking from sleep. On being asked whether they would follow this religion, they replied with one voice in the affirmative. Amongst the Dayaks were some Malays, who resided there with the view of persuading the Dayaks to become Mohammedans, and in some instances had been successful. One man in particular had joined their party; but he was generally disliked by the other Dayaks, for his corrupt moral character, and for deserting his wife and children. The Missionaries, however, told them, that the religion of Jesus not only forbade such conduct, but commanded us to do good to all, and especially to those of our own household; observing, that next year they would return and teach the Dayaks this religion, to which they all assented.

July 17.—The travellers proceeded farther up the river to the great Dayaks, at a village called Pangkak, where they were received into the house of a chief named Seadji. In this house were a number of chambers, but their host gave them the middle hall to sleep in, because it was the post of honour. They spoke to those assembled on the things of God, and were listened to with attention, but when the Missionaries told them, that in another year they would come and live among them, the Dayaks appeared extremely pleased and grateful, and the chief expressed a wish to become a Christian. On the next morning the travellers pursued their jour-

ney, accompanied by the chief, to act as interpreter. Thus they went on, stopping at all the houses on the side of the river, and speaking to the people on Divine things till they arrived at the village of Gohong, where resided a Dayak chief, named Raden Anum Djaya Panghula, who received them joyfully.

COVENANT BETWEEN THE MISSIONARIES AND THE DAYAK KINGS.

On the next day they went to the village of another chief, named Pate Bunga Laut, and returned with him to the village of the former chief. Here a number of chiefs and people were assembled, who desired to know for what purpose the travellers had come amongst the Dayaks? They replied, that their object in coming was to proclaim glad tidings from God to their brethren the Dayaks. With this the Radja Panghula appeared pleased, but Pate Bunga Laut did not seem so well disposed towards the Missionaries. L. Monton then expatiated on the doctrines of the Gospel, until the heart of Bunga Laut appeared softened towards them, and the two chiefs wished to enter into covenant [make *sabat*] with the Missionaries; because, said they, the Lord must surely be with them, as many strangers had come to their country, but none had brought such Divine instruction with them as what they now heard. They wished, therefore, to establish a fraternal agreement with the Missionaries, on condition that the latter should teach them the ways of God. The travellers replied, that if the Dayaks became the disciples of Christ, they would be constituted the brethren of Christians, without any formal compact. The Dayaks, however, insisted that the travellers should enter into a compact, according to the custom of the country, by means of blood. The Missionaries were startled at this, thinking that the Dayaks meant to murder them, and committed themselves to their heavenly Father, praying that, whether living or dying, they might lie at the feet of their Saviour. It appears, however, that it is the custom of the Dayaks, when they enter into a covenant, to draw a little blood from the arms of the covenanting parties, and having mixed it with water, each to drink, in this way, the blood of the other. Mr. Barenstein having consented to the ceremony, they all took off their coats, and two officers came forward with small knives, to take a little blood out of the arm of each of them; this being mixed together in four glasses of water, they drank severally each from the glass of the other, after which they joined

hands and kissed; the people then came forward and made obeisance to the Missionaries, as the friends of the Dayak kings, crying out with loud voices, "Let us be friends and brethren for ever, and may God help the Dayaks to obtain the knowledge of God from the Missionaries!" The two chiefs then said, "Brethren, be not afraid to dwell with us, for we will do you no harm; and if others wish to hurt you, we will defend you with our life's blood, and die ourselves ere you be slain. God be witness, and this whole assembly be witness, that this is true."

Whereupon the whole company shouted, *Baalak!* or 'good,' 'be it so.' After the ceremony was over, the travellers bade them farewell, and going on board their prow, returned to Benjarmasin, accompanied by the chiefs and people shouting and cheering as they went, forcibly reminding the Missionaries of the words of Isaiah: "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

APPEAL FOR MISSIONARIES.

THE following communication from the Rev. W. H. Medhurst will, it is hoped, receive from the friends of Missions the prayerful attention of which the important subject to which it refers at present stands so much in need.

To the Editor of the Missionary Magazine.

The growing interest taken by British Christians in the affairs of Missions, and their increased liberality in this most important cause, added to the more complete information pouring in from all quarters, and the additional facilities opening up for the spread of the Gospel, all tend to animate Missionary Societies to extraordinary exertions. Past experience has taught us the impolicy and impossibility of fixing a scale of contributions for the future. Time was when the friends of the London Missionary Society thought that if they could raise their annual income to £20,000, they should do wonders; but the Lord has put our unbelief to shame, by showing us that double and treble that sum may be collected; and what should hinder the Society from putting forth energies ten times greater than ever it has yet done? The cry is, "Onward;" and in proportion as the zeal of the Christian Church comes up to blood-heat, and the selfishness of the people of God comes down to zero, so will their contributions and exertions in this best of causes. In consequence, however, of the late exposure of "the sin of the Christian Church," and from the indications recently manifested of the disposition of the pious rich to renounce that sin, it is not to be apprehended that the exertions of the Missionary Society will for some time be crippled for want of funds. Let the Christian public know that pecuniary difficulties are the main obstructions to the progress of Missionary efforts, and the silver and the gold will flow still more plentifully into the treasury of the Lord. The time will never come when useful and successful Missionaries shall be recalled for want of funds to maintain them in heathen lands; and the announcement of a falling off in the annual income of our Society, will be only a signal for exertions to redouble its revenues. The

grand secret of how we may best encourage the contributions of Christians at home, undoubtedly is, the devoted and well-directed efforts of Christians abroad. Only let the Society obtain agents in sufficient numbers, and of suitable qualifications, for producing (under God) an extensive effect in heathen lands, and those agents will never want support, or be obliged to relinquish their efforts through the failure of funds. Men, therefore, men are the great desideratum in the present day; and a fresh accession of agents in the great work is most imperatively and loudly demanded.

On every side is this called for: labourers now in the field, who have long borne the burden and heat of the day almost alone, are incessant in their demands for help. Missionaries, compelled by exhaustion and disease to return to their native land, have gone about the country, and in the pulpit and on the platform urged both ministers and people to come to their assistance. New kingdoms opening to our energies, fresh fields whitening to the harvest, bespeak the need of additional labourers; heathens entreating to be instructed, and native churches in want of pastors, re-echo the same cry; and the earnest, eloquent, and affecting appeals of the interesting Hottentot lately among us, have moved not a few to believe and to feel that a number of Missionaries are immediately wanted. The Directors, perceiving the importance of this matter, have sent forth appeal after appeal, and have resolved greatly to increase the number of labourers in all parts of the world, if they can be found. It is not intended to add any thing at present to the pathetic and powerful statements already before the public; if they cannot produce some effect on the sympathies of British Christians, then must the hearts of British Christians be harder than the nether mill-

stone. The object of the present paper is merely to show where Missionaries are needed, and to urge well qualified men to come up to the help of the Lord against the mighty.

India with her hundred millions of heathens, all open to our exertions, and all standing in the utmost need of our benevolent efforts, requires for herself more Missionaries than all our Societies ever have, or, according to their present scale of operations, ever can send forth. The London Society has at present about thirty Missionaries in British India, and twenty more are immediately wanted; indeed, the Society stands pledged to send them. The Ultra Ganges, (including China,) with a population of more than 400 millions, many of whom are accessible to the labours of Missionaries, and where the foundation for extensive usefulness has been laid by the devoted Morrison and Milne, has six Missionaries, and is it too much to say that ten additional labourers should be instantly despatched for that important, that interesting, and widely opening field? China may not be fully open to the Gospel, but enough of it is open, and facilities are presenting themselves in sufficient abundance to excite and encourage far more extensive exertion, so that the Directors of the Missionary Society have resolved to send out six additional labourers to South-eastern Asia, and two to Canton, as soon as they can be procured. South Africa has twenty Missionaries; and any one who had witnessed the countenance of Stoffles, when, stamping with his foot, he exclaimed, "I have a *right* to say, Come over and help us," would hardly think five new Missionaries too great a number for the population within and beyond the colony. The islands of the South Seas are at present blessed with about twenty Missionaries, and the advocate of that interesting people, now in this country, would hardly be content if we were to say that only five more were needed in that quarter of the world. In the West Indies, about twenty Missionaries are engaged; and though much has been done to prepare the slaves for their anticipated freedom, and to render the boon of Britain useful and beneficial to them, yet the addition of five more labourers would hardly keep pace with the removals, which in so unfavourable a climate may be expected to occur.

Thus, without adverting to other fields, we absolutely need nearly *fifty* new labourers in pagan lands immediately, and this, upon a most moderate calculation, and without setting up the claims of one part of the heathen world against another.

Now, let us see what are our prospects of being able to supply this number. There are at present about thirty young men in various parts of Great Britain, studying with

a view to foreign labours, under the auspices of the London Society; of these, one-third are merely pursuing a preparatory course, and have not yet entered any theological seminary. It would not be judicious, urgent as the claims of the heathen world confessedly are, to send any of them forth poorly furnished for their great and arduous undertaking: the full term usually gone through by theological students should therefore be completed by them. If this be insisted on, there will not be more than half a dozen ready for embarkation in the course of the ensuing year; and what is this small number, compared to the fifty above shown to be absolutely demanded? Six is the sum total of ordained Missionaries sent forth by the London Society during the past twelve months, and apparently all that they will be able to despatch in the ensuing year. If this be the rate at which our operations are to be carried on, the Society will hardly hold its ground; for, on a moderate calculation, ten per cent. in a tropical climate, and five per cent. in more salubrious regions, is the average of Missionary deaths per annum; and as we have only about 100 ordained Missionaries in the field, the present rate of supply will scarcely be sufficient to fill up the vacancies occasioned by the demise of our present labourers. Should all the young men, now studying for the Missionary work, be ready immediately to enter the field, their number would not satisfy the present demand; and by the time they are ready, at the slow rate of six per annum, ten times more will be required. This surely cannot be the scale of operations which the churches of Britain are prepared to sustain? They would gladly respond to the call for increased funds, if the additional number of labourers entering the field demanded it. The heathen world annually requires ten times the number of Missionaries, and the Christian Church is prepared to support them. What, then, is wanting, but that men, suitable men, come forward and offer themselves for the undertaking? When this subject is urged by the Directors upon the attention of Ministers generally, and reiterated by their agents in various parts of the country, it induces sometimes those pastors of churches, who feel interested in the cause, to look about in their congregations for some promising Sunday-school teacher, or some useful village preacher, and recommend them to embark in the undertaking; or they bring the subject forward in their public addresses, with the view of inducing such to offer themselves to go abroad. It not unfrequently happens that the pastor represents the case of the young applicant to the Directors; the youth is sent to London, appears before the Examination Committee, and not ex-

hibiting the necessary qualifications, is perhaps rejected; or it may be that the Committee resolve to take the individual on trial, send him to a preparatory institution, and in the course of time he is admitted to a seminary. There he must remain some three or four years, ere he can be sent forth as an ordained Missionary among the heathen. Some of these may and do turn out to be efficient Missionaries; but the time required for preparation retards the progress of the good work, and the number of ordained Missionaries annually entering the field is consequently quite insufficient.

Assuming that the number of students under a course of instruction is really thirty, some half a dozen of these may either be deemed unfit for the work, or may themselves decline it before the period of embarkation arrives. The remainder, having to complete their course of four years, will only yield six per annum as a supply for the Missionary field, which is just the number that have embarked during this, or may be expected to embark in the course of the ensuing year. It has been shown that this number is utterly inadequate, and that the usual mode of supplying the Missionary ranks by putting forward uneducated young men, and carrying them through a theological and literary course, is far from meeting the demands of the case. What then is to be done? Why, we must endeavour to induce educated men to offer themselves, and that immediately, or the cause will remain at a stand; and perhaps retrograde, notwithstanding the calls for increased exertion, and the willingness of the Christian Church to sustain them. The matter might be somewhat remedied by pastors of churches, not only looking out for more suitable young men, and fixing their standard higher, but, also, by preparing these aspirants to the Missionary work, and giving them a year's instruction, before they urge them to offer themselves to the Society. They might, by that means, be better able to ascertain their abilities and qualifications for the undertaking, give a more particular and definite account of them to the Directors, and thus better insure their acceptance with the Board, besides rendering them more capable of profiting by the superior course of instruction with which they might be afterwards privileged. But even this would not meet the present exigencies of the case—men are wanted, qualified men, to the number of fifty, and that immediately. We must, then, turn our attention to those who are completing, or have completed their literary and theological course, and entreat them to consider, whether, under present circumstances, they are not called upon to go out to the heathen.

But, before we do this, it may not be improper to advert to a few objections which may lie in the way of theological students offering themselves for Missionary work. The first objection may be supposed to arise from the constitution of our theological seminaries, some of which, having been established long before the present Missionary Societies were thought of, could not have contemplated the existing state of things, or have anticipated the educating of young men for foreign service. It may be, that, without considering the possibility of their students being required to go abroad, the founders of the above-named institutions have expressly mentioned their design of qualifying young men for the work of the ministry in Great Britain and Ireland, and, in that case, the Committee or Managers presiding over them may feel disposed to discourage their students from offering themselves for foreign service; though, had the founders contemplated the present wants and wishes of the Christian Church, they would doubtless have left the matter entirely open, and would have been the last to restrict the yearnings of young disciples, over the extended miseries of the heathen world. The writer, having spent most of his days abroad, confesses himself comparatively ignorant of the circumstances which prevail at home, but hopes that some persons more familiar with these subjects will take the matter up, and endeavour to remove such difficulties as may cause the students in our older seminaries to refrain from offering themselves for foreign service. The difficulty is partly obviated by the Directors of the Missionary Society paying the expenses of the Missionary students at the several academies; still, as they can only be admitted where there is ample room, and but few vacancies occurring, the preference is always given to students who contemplate labouring amongst our churches at home.

Another difficulty arises from the disposition of those who preside over our modern theological seminaries. There appears to exist in the breasts of some of our leading religious men, a disposition to supply, extensively, the home pulpits with talented men, and a manifest disinclination to allow a single promising and energetic minister to leave the country. Hence, though bound by no trust-deed to confine their agents to home service, they are as necessarily led to favour the mother country, as if compelled by law; and while we must lament that the views of such men should be confined to any particular part of the world, yet it is evident that the feeling exists, and has a main influence in thinning the ranks of Missionary candidates, and keeping a number of first-rate men at home,

who might, if not brought within the range of their influence, have described a wider and more extensive orbit. A third difficulty is to be found in the connexions formed by the students themselves. While still pursuing their theological course, they are not unfrequently called out to minister to different congregations, where they form connexions that induce them to confine their thoughts to home. Their talents are approved of, and they receive a call, which they consider an intimation in Providence, and content themselves with the prospect of settling in this country.

But, notwithstanding these difficulties arising from the foundation of our theological seminaries, the dispositions of its managers, and the engagements of the students, there are yet arguments of sufficient force to induce zealous and pious men to prefer the foreign to the home service.

When an individual has obtained the necessary facilities for doing effectual good to his fellow-men, the first and chief inquiry with him should be, "How shall I most glorify God, and best serve my generation? Where can I do most lasting and extensive good?" Doubtless, the fields that appear most destitute and most extensive would first demand the attention of the talented and qualified individual; and supposing him free to choose, and unfettered by engagements and circumstances, vigorous in constitution, strong in faith, with the love of Christ burning ardently in his breast, and compassion for lost man moving and melting his inmost soul, one cannot easily conceive how he could well choose any other than the most extensive and destitute field of labour.

True, destitute fields may be distant, and may present difficulties; the people may be unwilling to hear, or may even oppose his efforts; years might roll on, and life almost wear away, before any visible impression would be made, or extensive change brought about; still his work would be with the Lord, his reward with his God. Should it please his Divine Master to bless his labours, as he has promised to do; and should some effect be produced by his ardent, persevering, and self-denying endeavours, the result will be, the benefiting, not of a village, but of a nation—the awakening, not of a few families, but of a whole race of people; not merely the diffusing religious knowledge through the short-lived period of human life, but the founding a system of means that should extend its blessings to the latest generation. We know that heathen nations must be converted, and converted through the instrumentality of human agency; we know that no single nation will be brought to the knowledge of the truth without the expenditure of much time and money, apparently to very little purpose, at the commencement of

the work of evangelisation; but we know, also, that unless such expenditure be made at the commencement, the anticipated results are not likely to be realised. As, therefore, the heathen must be awakened at some time, and as they never can be evangelised, unless a system of means be used, then the patient, self-denying, persevering individual, who lays the first stone of the glorious edifice, will be as mainly instrumental, under God, in its erection, as those who bring forth the top-stone thereof with shouting of, Grace, grace unto it! They who go forth weeping, bearing precious seed, do as mainly contribute to the harvest, as those who return with joy, bringing their sheaves with them. In future ages, therefore, the names of the first founders of the Christian faith in foreign lands will be remembered with rapture and gratitude; while those of the most popular and admired public preachers in an evangelised country will be comparatively forgotten. There can be no question, then, that the individual who shall engage in such an enterprise, even though he may not produce at first a single atom of visible good, will be more eminently and extensively useful than the man who is instrumental in gathering together the most flourishing church that England ever witnessed. True, the undertaking is beset with difficulties, and may be irksome and unpleasing; flesh and blood would prefer the more quiet and easy path of usefulness at home, and the human heart would doubtless be gratified by having to address hearers who would respond to every sentiment, and drink in every doctrine; but if convenience be coveted, if the facile and agreeable be sought after, if difficulties be dreaded, and arduous labours avoided, then farewell the conversion of the world, and hail the perpetuity of ignorance and error, till another generation shall arise, which will prefer difficulties, and court dangers, if by that means they may more effectually glorify God in spreading his name among the heathen. A man of the right stamp, a man likely to effect any thing, would, in contemplating an undertaking, grapple first with the most difficult part of the enterprise, and, having accomplished that, would feel that success in minor things was sure. This one thing is certain, that nothing good, nothing great, was ever yet achieved without ardent, persevering, strenuous effort; and the world will never be evangelised until the Church and people of God be aroused to a full sense of their obligations, and come forward with hearty good-will and undaunted courage to the prosecution of the great undertaking.

Perhaps some theological students may demur upon the plea of unfitness, and urge that they do not possess qualifications suited to so extraordinary and difficult an enterprise, and to what then are they looking forward?

To the ministry at home? And do they not know, that even in the home service, unless they possess talents above the common order, they can never expect to be either eminent or useful.

But, after all, much credit is not to be given to those who either exalt or depreciate their own capabilities; it is possible for them to err as much in the one as in the other; and the only fair estimate that can be formed of a man's talents must be taken from actual observation of his conduct and success in the management of affairs, which cannot have place, so long as he continues in a state of preparation or inactivity.

But then a man's inclination may not lead him to embark in the foreign enterprise; he may be content to tread in the steps his father trod, and to keep quietly at home, in the plain but important path of domestic usefulness; and why should we seek to move a man against his inclinations, and what can we promise ourselves as to the result of such an effort? To this we reply, that we wish not to move a man against his inclination, but, if possible, to move the inclination itself, or to get him to sway it by the strong sense of duty.

It is believed, that if we have to wait for spontaneous movements in the Missionary enterprise, we shall never see the world evangelised; but we must seek to beget the inclination, and men must put a restraint on their own wills, in order to bring about the desired result. Even in the home service, there are many irksome duties, which a man would not be led to engage in if left to the bent of his own heart, but which grace constrains him to do, in spite of himself; and when the object in view is great and overwhelming, even the natural dispositions undergo an amazing change. Whitefield used to say, that he was naturally of a cowardly disposition, and yet no man ever displayed more courage in the great and good cause than Whitefield did; and what was it that impelled him, but a sense of duty? In the military service, a man's inclinations are not studied when he is ordered to go on the forlorn hope, and in spite of his inclination he yields obedience to the commands of his general. It was the system of the Jesuits to demand instant and unreserved submission from all connected with their fraternity to the orders of their superior; and in this way cities have been won, and great objects gained. And shall the commands of a military officer, or the injunctions of a spiritual superior, obtain instant and necessary obedience from those under their sway, while Christians, who are under higher and holier obligations, demur, and consult convenience and inclination, when required to "go into all the world, and preach the Gospel to every creature?"

The managers of our theological seminaries probably could not, if they would, and would not, if they could, direct an individual to turn his attention to any particular section of the foreign field: and the Directors of the Missionary Society could not presume to dictate to a student not under their immediate patronage; so that the call which overrules inclination in the case supposed, must proceed from a man's own conscience, actuated by the word and Spirit of God; thus supported, it will doubtless prove effectual in confirming the wavering resolution, and bringing the devoted servant of God to say, "Here am I, send me." We do not, however, despair of seeing the day when the distinction between home and foreign service will be altogether annihilated, and when every labourer entering the harvest of the Lord of Hosts shall be willing to go into any part of the field to which his Master may direct.

Hitherto we have been speaking of the best mode of meeting the present demand, which will doubtless require extensive volunteering; but when we contemplate the future filling up of the Missionary ranks, we must adopt some more certain and constant mode of supply.

Whilst in search of agents, in order to meet our present necessities, our eyes are directed, not only to students, but to young ministers; for while we want educated men, we are in still greater want of tried men. Students just coming out of a theological seminary may possess talents and acquirements suited to the work, but they have not yet been put to the test; the churches do not know them; and when appointing agents to distant parts of the world, where many important interests are to be confided to them, it is necessary to send men in whom confidence can be placed; men who have been already engaged for a few years in the ministerial work at home, and who have given proof of their wisdom, piety, and zeal, in regulating the church of God. It is desirable that men should be obtained, who have not yet lost all the fire of youth, while they have acquired the discretion of age; and who have attained a respectable standing in society, without having sunk down into settled habits. There are numbers of these possessed of talents of a high order, yet wasting away their energies in a contracted sphere of usefulness, who would be rendering much greater service to God and man, and enjoying a much sweeter sense of the Divine approbation, were they stationed where the crying wants of the heathen world demand their aid. How often do we see men, who might have been extensive blessings to mankind, sitting down in a little village, containing a few hundred in-

habitants, with an evangelical clergyman of the establishment, and a neighbouring minister within one or two miles of them, doing their utmost to increase the already abounding light, while vast and extensive regions have been for ages, and are still, enveloped in midnight darkness. We would hardly say that it argues a deficiency of pious zeal and devoted self-denial in the modern ministry, but certainly it seems to argue a want of information. The English chapels in Calcutta and Madras, with congregations already formed, and where the English language will be immediately available, have been long allowed to remain without settled pastors, while every pulpit in England is crowded with preachers, and the smallest congregations have a choice of pastors: verily these things ought not to be. And if large and respectable congregations in the colonies are allowed to languish without a pastor, how long shall we have to wait before we can induce some of our brethren at home to offer themselves for direct Missionary work, where a foreign language is to be learnt, and where degraded heathens are to be sought out, and brought into the fold of Christ?

Perhaps some may say, if we succeeded in our endeavours, we should empty the land of its best ministers, and leave the churches at home desolate; that the interests of religion in our native land suffering, the cause of Missions would fail of its accustomed support, and thus we should defeat our own ends. To which we may reply, so far from this being the case, we firmly believe, that if at this moment some fifty pious and devoted ministers were to step forward and offer themselves for foreign service, it would act with electric power in reviving the churches, and instead of depressing would promote the interests of religion at home; men would see that ministers were sincere in their advocacy of the claims of the heathen, and while pastors were found willing to deny themselves, and venture all for the cause, the people would not be backward to give up their beloved ministers for so great and glorious an undertaking. Yea, the time is no doubt coming, when churches will urge their pastors to go abroad, and entreat them to go forth into the harvest, on the plea that the means of grace abound here, while nothing but ignorance and destitution prevail abroad. In proportion as selfishness is annihilated, and true benevolence gains the ascendancy, will men abstain from eating the feast alone, and do more towards sending portions to them who dwell in spiritual famine and desolation.

It may be urged, that there are not ministers enough in England to supply the deficiency; to which we may reply, that

there are at this moment twenty unemployed ministers in London, and doubtless many more in the country, who are looking out for churches and cannot obtain them, while thirty or forty students are annually completing their studies, and entering the ministry, besides a number who obtain congregations without going through any academy at all. This would intimate that the supply exceeds the demand, and that we may draw largely on the ministerial resources of England, before we are in any danger of exhausting them.

But some may say, these unemployed ministers are perhaps men of ordinary talents, and would as ill suit your purposes as they would ours; for if they cannot obtain churches at home, they would stand but a poor chance of gathering churches abroad. This may be true in some instances, but not in all; many worthy men are unhappy in their associations, and have not yet met with the people whom they could exactly suit, on which account they remain for some time unsettled; meanwhile they could not for many reasons go abroad, while they might suitably and efficiently supply the place of some who are now fitted for foreign service. At any rate, this one thing is certain, that no church need be left destitute by its pastor's volunteering for Missionary work, as there are numbers ready to do his duties fully as well as he; and the very circumstance of a pastor's embarking in such an enterprise would induce his flock to feel a greater interest in the Missionary work, as the field where their beloved shepherd was labouring; and as the Missionary spirit is found to be in modern days the very soul of a church's prosperity, their real interests would be promoted rather than injured by the circumstance.

Let this question, however, go home to both pastors and people, whether the former be not actuated by an undue love of ease, and the latter of self, in forbearing to make personal and relative sacrifices in this good cause? Were the zeal and love of both the one and the other wound up to its proper pitch, we should hear no more of difficulties and obstructions in this undertaking.

Still it is by no means the best plan to ask advice, and to make others participate in our deliberations, when contemplating such an enterprise. Were a man in right earnest, and did he really determine to yield himself in obedience to the Saviour's command, he would commit his cause to God by fervent prayer, make up his mind on his knees, and, having arranged matters with the Directors of the Missionary Society, would tell his church and people at once that he meant to go, and that such and such a time was fixed on for his

departure. When we see a man consulting his brethren about the propriety of the step, and his congregation about their views of the case, when he knows that both the one and the other are anxious to keep him at home, we may pretty readily conclude that he never really intended to go. "Immediately," says the apostle, "I conferred not with flesh and blood." A man who could not break through a number of minor difficulties at the outset, and turn a deaf ear to the ill-judged counsels of "Master, spare thyself," offered by those who take a partial view of the subject—who has not resolution enough to break away from social attachments, and to allow his soul to be carried away by the all-absorbing theme of a world's salvation, is not fit for our purpose, and would do better to stay at home.

There may be some, however, who have been long deliberating on the subject, who are thoroughly fitted and partially inclined to go, and who want some strong inducement as a turning point to bring them to a decision. In such a case, a direct call would be most suitable, and doubtless most effectual. In this country, it is not unusual for a church and congregation presenting a large sphere of usefulness, when they have cast their eyes on an individual likely to occupy that sphere with effect, to communicate their wishes to him in the form of a *call*, notwithstanding he may be at the time in connexion with another congregation. It may not be pleasing to the latter association to have the minister of their choice invited to leave them; but when they are once persuaded that it is an arrangement calculated for the wider diffusion of the Gospel, and that the mind of their minister is set upon it, they seldom make any further objections. Now it does not appear unsuitable for the Directors of a Missionary Society to address such a *call* to this or that settled pastor, especially when any particular field suited to the talents of the individual is destitute, and more especially when it is known that the undertaking is not altogether foreign to his thoughts and predilections. It may have the effect of determining his choice, and if not, so long as the negotiation is conducted with judgment and delicacy, no harm could come of the proposition. Some persons may insinuate, that the church, thus left, would be likely to suffer; but this is not considered, when a minister is invited to leave a congregation in the country for one in London, or a small income for a larger one; how much less, then, when the miseries of the heathen world, and the precious souls of millions, claim his attention.

Perhaps, the undertaking may not appear so formidable, since ministers can engage for a certain number of years,

according to the nature of the climate to be encountered, or the difficulty of the language to be studied. In the West Indies, or in the English chapels of Calcutta and Madras, where the English language can be brought into immediate use, a shorter time of service may be required, but in China, which lies at such a distance, and whose dialects it is so difficult to acquire, a longer period would doubtless be requisite; still a definite term of some sort is less appalling than a banishment for life. The zeal that would lead a man to consecrate his days to the enterprise is doubtless of a higher order than the impulse which would induce him to engage in it for a limited term, but there may be some who would be willing to undertake the one, while their hearts would shrink from the other.

THE LATE DR. MORRISON'S CHINESE LIBRARY.

WE have much pleasure in announcing, that an endeavour is on the point of being made to dispose of the invaluable Chinese library brought to England by the late Dr. Morrison. The prospectus will probably be laid before the public in the periodicals of the present month; but should that not be the case, it may be stated that the plan will embrace two important objects, which it is presumed will greatly interest all the friends of religion and literature, especially those to whom the character of Dr. Morrison is known. The donations to be invited are for the benefit of the Doctor's family, as a compensation for the library; while the grant of the library itself, to some seat of learning in the metropolis, is to be made on the condition of its carrying into effect the object for which Dr. M. brought the collection to his native country, viz., the institution of a school for the study of the Chinese language, for the benefit of those who desire to attain it, for religious or other purposes.

It is somewhat remarkable, that this long desired measure should have been brought to a practical bearing, just at the moment when the *reproach* of a discreditable neglect of the cultivation of that language should have been cast upon the British nation in a foreign journal. We shall quote the passage, as adding some force to the appeal which will thus be made to national as well as individual feelings, though happily it can have no share in the merit of contributing to wipe the reproach away. That honour must belong to the memory of Dr. Morrison, though he was not permitted to carry his design into effect.

"Of all the nations of Europe, the two which have the greatest and closest intercourse with the Chinese are the English and Russians; and yet there is no public

teaching, no chair of Chinese, at either London or St. Petersburg. This is unaccountable. At Paris there is a chair; so there is at Berlin and Munich; and all have respectable classes. Can we do without the Chinese, and ought we not to learn their language, now by no means of very difficult acquisition? Look at their productions—tea, gums, silk, stuffs, cottons, porcelain, rhubarb, ginsang, and all indispensable necessaries.”—*Journal de Frankfort.*

Those into whose hands this appeal may come, will find many more urgent reasons for enforcing the cultivation of Chinese, in Great Britain, than even this extract offers.

ARRIVAL OF THE MISSIONARIES TO THE NAVIGATORS AT TAHITI.
We are happy to inform the friends of

the Society, that the Rev. Messrs. Heath, Hardie, Macdonald, Miles, and Murray, with their partners, and the Rev. George Barnden, who sailed on the 7th of November, 1835, in the *Dunnottar Castle*, for the Navigators Islands, arrived on the 22nd of April last, in health, and safety, and comfort, at the island of Tahiti.

ARRIVAL OF THE REV. D. JOHNS AND MR. BAKER AT MAURITIUS.

On the 27th of August last, the Rev. David Johns and Mr. Edward Baker arrived with their families at Port Louis, Mauritius, having sailed from Tamatave, in the island of Madagascar, on the 20th of the same month. When the tidings now communicated came away, they were in the enjoyment of health and peace.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1836.—Tahiti, Rev. G. Pritchard, Jan. 30, Mar. 11, Apr. 29, May 3, June 17, (two letters); Rev. W. Henry, Apr. 30; J. M. Orsmond, Dec. 29, 1835, Apr. 29, (two letters); Rev. D. Darling, Jan. (schedule), Mar. 30; Rev. C. Barff, Apr. 23; Rev. T. Heath and Brethren, Apr. 22; also from *Dunnottar Castle*, in lat. 12½ S., Apr. 4; Huahine, Rev. C. Barff, Dec. 31, 1835, Mar. 18; Members of the Church, Mar. 12; the King and Governors, March 12; Raiatea, Members of the Church, Nov. 21, the King and Governors, Nov. 24, 1835; Rarotonga, Rev. C. Pitman, Feb. 26, May 18; Marquesas, Rev. Messrs. Stallworthy and Rodger-son, (jointly,) Feb. 24, and Mar. 24, journal to Feb. 21; Rev. G. Stallworthy, Feb. 24, Mar. 22; Rev. J. Rodger-son, Feb. 24, Feb. 25, and Mar. 24.

ULTRA GANGES, 1836.—J. R. Morrison, Esq., Apr. 11; Malacca, Rev. Messrs. Evans and Dyer, (jointly,) June 1; Rev. J. Evans, July 1; May Reports and other Documents; Singapore, Rev. S. Wolfe, May 23; Pinang, Rev. T. Beighton, Jan. 16, Apr. 27-28, June 7, and June 21; Batavia, Mr. W. Young, jun., June 21.

EAST INDIES, 1836.—Calcutta, Rev. Messrs. Boaz and Lacroix, (jointly,) May 27, July 9; Rev.

A. F. Lacroix, June 6; Chinsurah, Rev. G. Mundy, June 20; do., Benares, July 4; Belgaum, Rev. J. Taylor, June 14.

MEDITERRANEAN, 1836.—Corfu, Rev. J. Lowndes, Oct. 31.

SOUTH AFRICA, 1836.—Paarl, Rev. W. Elliott, Oct. 4; Port Elizabeth, Rev. A. Robson, Sept. 5; Graham's Town, Rev. J. Monro, Aug. 5; Caffreland, Rev. J. Brownlee, Aug. 26.

AFRICAN ISLANDS, 1836.—Mauritius, Rev. J. Le Brun, July 22; Rev. D. Johns, Sept. 9; Mr. E. Baker, Sept. 12; Rev. D. Johns and Mr. Baker, (jointly,) Sept. 12.

WEST INDIES, 1836.—Demerara, Rev. J. Scott, Oct. 20; Rev. R. B. Taylor, Oct. 10; Berbice, Rev. Messrs. Scott and Forward, (jointly,) Sept. 28; Rev. J. Wray, Oct. 12; Rev. J. Howe, Oct. 4, and Oct. 11; Rev. G. Forward, Oct. 12; Rev. Messrs. Wray, Howe, and Forward, (jointly,) Oct. 10; Jamaica, Rev. J. Woodridge, Sept. 24; Rev. J. Vine, Sept. 2, and Sept. 5; Rev. W. Slatyer, Sept. 7; Rev. Messrs. Slatyer and Barrett, Oct. 2; Rev. W. G. Barrett, Oct. 4; Rev. M. Hodge, Oct. 5; Mrs. Brainsford, Sept. 24; Mr. H. Brown, Oct. 3.

MISSIONARY CONTRIBUTIONS,

From the 1st to the 27th of November, 1836, inclusive.

£ s. d.		£ s. a		£ s. d.
	A second gathering of the vintage of Eschol, by a youth		Ditto, a Friend at Clapton	
5 0 0		1 0 0	Bedfordshire.	
	A family of eight persons, at ¼d. each, for twelve months		Auxiliary Society, per J. Foster, Esq. including 4l. 10s. for Mrs. Maul's School	
3 0 10		38 15 6	Turvey—	
5 5 0		12 3 5	Rev. R. Cecil	
	Grey, Rt. Hon. Sir G., Bt. Albion Chapel Association, a moiety	3 0 7	Astwood and Stagsden ...	
20 0 0		15 4 0		
	Islington Union Chapel, for the freedom of Thos. Lewis, Berbice, in addition to 50l.		Berkshire.	
14 0 0			Windsor, including 4l. 15s. for a silver tea-pot.....	
	Lower-street, E. Gouldsmith, Esq. for a Native Teacher at Calcutta, three years	76 18 0	For a Native Teacher ...	
31 10 0		10 0 0	For West Indies	
	Miss —, Torrington-sq. for S. Africa.....	3 3 0	For Kat River Schools ...	
5 0 0		0 14 0		
	For Schools at Kat River. Mrs. Upcher, a memorial of Augusta Upcher	90 15 0		
10 10 0			Reading—	
			Ladies, per Miss Maurice, for the Native Teacher, James Sherman	10 0 0
			Buckingham.	
			Newport Pagnell—	
			G. Osborn, Esq. for Chapel at Vizagapatam.....	100 0 0
			Thame—	
			Rev. W. H. Wiffin	11 11 0
			Cornwall.	
			Launceston—	
			Rev. J. Horsey	44 13 0
			Cumberland.	
			Collections per Rev. J. Whitridge—	
			Irthington.....	0 5 4
			Castle Carrock	0 3 10

£ s. d.			£ s. d.			£ s. d.					
Long Meg Circle	2	10	4	Ware, Old Meeting.....	17	16	9	For Female Education	33	6	4
Kirkoswald	2	6	7	Ware New Chapel	4	0	0				
Hayton	0	11	8	Sawbridgeworth	22	4	10				123 14 3
Melmerby.....	0	6	3								
Longwathby.....	0	10	3	Less exps. 7l. 1s. 7d.....	283	19	2				
Druid's Temple, near Keswick	1	5	0								
	7	19	3								
<i>Derbyshire.</i>			<i>Kent.</i>			<i>Nottinghamshire.</i>					
Auxiliary Soc., per A. N. Harrison, Esq.—	20	0	0	Woolwich—				Nottingham—			
Ashborn	12	0	0	Miss Wills, per Rev. T. James	20	0	0	Mrs. Ball	5	0	0
Alfreton and Selstone	20	0	0	Ditto, for Kat River ...	5	0	0	Friar-lane	27	11	3
Belper and Heage	57	16	1	Friend, for Ditto.....	8	0	0	Public Meeting	17	6	1
Bakewell	5	19	4					<i>Oxfordshire.</i>			
Barrow and Repton	20	2	9					Banbury, per Mr. R. Thorne	5	5	6
Derby	106	14	8					<i>Somersetshire.</i>			
Green Bank	5	12	4					Auxiliary Society, per J. Spencer, Esq., on acc.	100	0	0
Ilkeston	12	6	1					<i>Surrey.</i>			
Matlock Bath	30	1	2					Camberwell, S. and J. K.	0	6	0
Marlpool	4	0	0					<i>Warwickshire.</i>			
Riddings	2	8	9					Birmingham, B.	1	0	0
Wirksworth	12	2	8					<i>Wiltshire.</i>			
Less expenses, 19l. 1s. (including 80l. acknowledged in Oct. 1835) ...	269	9	10					Bradford—			
								Rev. W. Gear	34	18	5
<i>Devonshire.</i>			<i>Lancashire.</i>			<i>West Riding Auxiliary Society, per W. Stancliffe, Esq.—</i>					
Beealston—				Darwen—				Eastwood	5	3	0
Rev. W. Whillans	11	11	4	Rev. S. T. Porter	253	13	6	Halifax Zion Chapel ...	44	19	2
Dartmouth—				West Aux. Society, per J. Job, Esq. Liverpool—				— Square ditto.....	32	7	6
Rev. T. Stenner	25	14	0	Subs. and Donations... 133	3	6		— Court-house.....	10	11	6
Point-in-View—				Bethesda Chapel, including 40l. for China	247	13	6	Stainland	7	7	3
Rev. J. Mercer.....	8	5	3	Great George-st. Chapel, including 13l. for Female Education...	317	17	0	Warley	4	14	0
Exmouth, per Ditto	10	17	3	Gloucester-st. Chapel	20	0	0	Less exps. 7l. 16s. 4d. ...	97	6	1
Ottery—				Hanover Chapel	3	14	0	Sheffield, &c. Aux. Soc. per J. W. Smith, Esq.	100	0	0
Rev. J. Bounsall.....	20	0	0	Newington Chapel	20	0	4	York Central Auxiliary, per T. Watkinson, Esq.	220	7	8
Sidbury—				Mount Pleasant	3	0	0	Huddersfield—			
Rev. J. Scott	2	0	0	Toxteth Chapel	14	11	0	A Friend, for the Nat. Tea. Henry Venn	10	0	0
Okehampton, per W. Burd, Esq.	15	0	0	Kirkdale	19	0	0	Scarborough—			
<i>Dorsetshire.</i>				Prescot	20	13	0	Mrs. H. L. C. Houghton, for Kat River Schools	5	0	0
Blandford, per M. Fisher, Esq.	25	12	0	St. Helen's	50	10	4	<i>WALES.</i>			
<i>Durham.</i>				Wigan	25	0	0	Carmarthenshire Auxil. Society, per Rev. J. Phillips.....	71	16	3
Barnard Castle—				Hindley	14	0	5	<i>SCOTLAND.</i>			
Rev. W. L. Prattman	22	0	0	Ashton	5	0	0	Huntley Youth's Missionary Society	1	1	0
Staindrop—				Gilbourn	2	0	0	Culsalmund, including 2l. for Female Education .	5	0	0
Rev. R. Thomson, A.M.	23	19	0	Orrell	5	0	0	<i>IRELAND.</i>			
<i>Essex.</i>				Church Town & Southport.....	40	13	6	Aughadoey—			
Ilford—				Missionary Boxes	5	11	0	Misses M'Farland and Hemphill, for Native Teacher Hemphill ...	10	0	0
Legacy of the late H. Roberts, Esq. and Interest	23	18	0	Interest	4	14	4	Mr. M. Page, for the West India Missions.....	4	6	8
Rochford—				<i>Special Contributions, viz.:</i>							
J. English, Esq., for a Native School	10	0	0	For South Africa.....	100	0	0				
<i>Gloucestershire.</i>				For South Seas	171	11	3				
Brookend—				For Education in India	10	0	0				
Messrs. Banfield and Paternoster	2	0	0	Less exps. 14l. 15s. 5d.	1219	0	7				
<i>Hampshire.</i>											
Portsea—				<i>Lincolnshire.</i>							
Rev. T. Cousins.....	120	14	0	Pinchbeck—							
Romsey—				Rev. J. Robinson	9	4	6				
Rev. J. Reynolds, including 3l. for the Neyoor School	60	0	0	<i>Middlesex.</i>							
<i>Hertfordshire.</i>				Stamford Hill—							
Auxiliary Society, per G. Starkins, Esq.—				Legacy of the late Miss S. Jeffries	200	0	0				
Bishop's Stortford	135	8	5	Tottenham—							
Buntingford	24	16	0	Legacy of the late Mr. J. Henderson, 100l. 3½ per cent. less duty	86	3	6				
Harpenden	1	18	6	Cheshunt—							
Hertford	37	18	3	Rev. I. K. Foster, (D.)	10	0	0				
Hitchen Branch, including 8l. 7s. 2d. for Female Education	46	18	0	Tottridge—							
				Young Gentlemen at Messrs. Wood and Thorowgood's School	5	7	6				
				<i>Northamptonshire.</i>							
				Peterborough—							
				Rev. J. F. Penman.....	22	3	9				
				<i>Northumberland.</i>							
				Spittal, near Berwick ...	7	0	0				
				Newcastle Auxiliary Soc. per Mr. J. Finlay—							
				Tathill Stairs	4	8	6				
				St. James's Chapel	8	10	8				
				Clavering Place	6	6	8				
				Postern Chapel	9	0	4				
				Felling Chapel.....	2	0	0				
				Howden Chapel	1	14	6				
				Swalwell Chapel	1	9	0				
				Salem Chapel	18	0	7				
				For the South Seas.....	38	17	8				

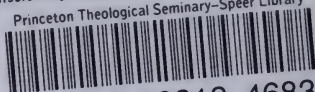
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